

BLUE GRASS BLADE.

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JAPAN IS SEPTICAL

WHAT CHRISTIANITY MUST COMBAT IN THE ORIENT.

Synopsis of a Discourse Preached in
The Chestnut Street Christian
Church by Mr. E. Snodgrass
Who has Been Fifteen
Years in Japan.

We are accustomed to look upon
Oriental peoples as more debased and
stupid than they really are. Yet their
mind is exceedingly active, and like
children they often ask questions
which puzzle philosophers.

The mental conditions which Christianity
has to meet in the far East are
interesting in the extreme. It is not
so much a disbelief in the existence
of God, except among educated Buddhists
and Confucianists. And yet really here
is where a decisive stroke must be
aimed. We find the Orient, especially
Japan, where my lot has been cast,
greatly giving up to commercial and
military expansion to the neglect of
the higher forms of human activity—
education and religion. The handsome
indemnity fund which Japan received
from China after the Japanese war was
largely expended in developing her navy
and army. This spirit of militarism is to
no little degree in the West, just as the
commercial spirit is. We are leading the
East to war with Occidental methods.

Such a state of material activity
causes a neglect of religion; and we
hear now a cry for a revival. Buddhist
societies are springing up in various
countries of the Orient whose mission
is to revive that decaying religious cult.
Missionaries they are sending abroad,
even to the West, where converts have
been made in small numbers.

The result of all this agitation has
been that in Japan the leading spirit of
the nation is skeptical. It is seen that
the old faith is fast going down, and
yet the new one is not yet firmly
established. The Christian is in a
difficult position. How is this done?

Comment—The above is the beginning
of the lecture of Rev. Snodgrass. No
man with that kind of a name on his
shoulder should be allowed to run at
large—especially in warm weather
and without a muzzle on him. Old
Tony Constatk ought to have him
sent to the penitentiary for being "ob-
scene literature."

But it's the same old story; the
most intelligent people everywhere
are becoming Atheists. Paine, Jefferson,
Franklin and Lincoln were deistic
infidels. Huxley and Ingersoll were
a little mixed on the question and
said they didn't know. Agnostics. Now
if you are going to keep up with the
band wagon you have to be an Atheist.

If there is any God he is acting
very impudently and is a very poor
shaker of a divinity.

You can make the people think
that any God understands his business
and is attending to it, like he is
duty bound, while he is drowning the
people with too much water in the
West, while the forests are taking
fire, burning down from drought in
the East.

Snodgrass, the Campbellite, can
give to Lexington, for pay, and set
off the arguments for the existence
of a God as he does through the bal-
ance of his discourse, and there is
nobody to answer him, but he and Mc-
Garvey are too smart to talk that way
and give me a chance to answer them.
Sly old boys! Big old liars!

DR. WILSON

COMMENTS ON THE DISCUSSION
WHY I AM AN ATHEIST.

There have been no issues of the
Blade more interesting to me than
those containing the replies to the
question of "Why I am an Atheist."
I read them all and some of them a
number of times, and have preserved
the papers for future reference.

These replies are a combination of
reason, common sense wit and learn-
ing rarely in a paper. They represent
the thought and experience of men
and women in all walks of life, and of
all ages. I noticed one signed Anna
Fritz, 14 years old, San Francisco, and
a good strong statement she gives—one
that would do credit to an
older head.

In reading these replies I could not
help comparing them with those given
at "experience meetings" which I
have attended, logical reflective char-
acter of the one, and the rambling,
unsubstantiated illogical character of the
other.

I want to say that I am proud of the
estimate to be derived of the average
Liberal from these writings. Most of
the contributors, like myself, are Sun-
day school graduates. But few of

them are college bred. They represent
the professions, mercantile life,
the housewife, the mechanic, the la-
borer and the pioneer of the border.
It is not unusual that my judgment
be somewhat prejudiced toward senti-
ment reflecting my own opinions; but
I think I am safe in saying, that no
other society in America could pro-
duce from its membership—including
those of the highest and lowest, such
an array of logic, sentiment and phi-
losophic thought, as contained in these
replies.

I think I am safe in saying this, for
I have never observed any such aver-
age expression upon the part of oth-
ers, and I have attended camp meet-
ings, Moody meetings, and read page
after page of "experiences" in reli-
gious journals, in which men and wo-
men gave "reasons for the faith with
in them."

So, I say, these replies have given
me strength. They will prove an in-
spiration all the way down to the prin-
cipal part of the writing for this pa-
per. They now tell me the character
after and intellectual standing of
their audience, and will realize what
they have to go up against when sub-
mitting their opinions to its judgment
and criticism.

For my part, I confess they took a
lot of the starch out of me. I find
that I have been having readers whom
I have never heard of, abler than my-
self in many ways to give expression to
Free thought propaganda. They have
revealed to me, and to every one who
reads, the truth, the resources of
Free thought.

With practice, what able writers
they would become. After this, when
Hughes writes me for copy to help
out, I will refer him to the writers
of these replies. Mrs. C. C. and
Mrs. Henry's suggestion of select-
ing three new names for each issue
is most commendable and should be
pushed. One attempt at public expres-
sion is often the starting point of an
able contributor. I am sure every new
name attracts attention and awakens
interest. At least it does with me.

Some of the gems of pure reason, se-
riosity, some of the brightest minds
hidden in the dark, just because
they have never been touched by
theism, and awakened to self-con-
sciousness; because they have never
tried to give expression to their ideas.

Mr. Sachs desired that I write on
the subject, but I told him that the
ground had been covered, and I did not
intend putting myself against such old
wheel-horses as Wetstein, Wetmore,
and others.

Eggactly

BARKING UP THE WRONG

Some sky buster who signs his
"Rev. Thomas Walker, Philadel-
phia" who has found out that I am a
theist of a religious paper without
understanding the details, writes
a letter from San Diego, Calif., bo-
ring the fruit business—hen fruit; his
specialty is eggs. He says "Please
do not give my post-office address."
He has eggs for sale and knowing
that I am of a pious turn of mind and
a preacher, this is a little scheme
that the "Rev. Tom" is working to
get for nothing, a big advertisement
of his double-barrel business.

He is raking in the shekels in Phil-
adelphia by saving souls at so much
a soul, and then he is "turning at
honest penny," by telling in his letter
of a scheme to save eggs in the warm
weather when eggs are cheap and
selling them for fresh ones in winter
when eggs are high—or "dear" as the
Yankees call it.

It's hard enough for any man to at-
tend to be called "Reverend" by
others, but you may set it down,
in the back of your head, that when a
man signs his own name as "Rev."
somebody, he is a rascal.

WORLD'S GREATEST CATHEDRAL.

The largest and grandest temple of
worship in the world is the St. Pe-
ter's Cathedral at Rome. It stands on
the site of Nero's circus. In the north-
west part of the city, and is built in
the form of a Latin cross. The total
length is 613 feet; breadth 450 feet;
height to top cross on dome 448
feet; diameter of cupola 193 feet. Its
capacity is 54,000.

The great bell alone, without the
hammer or clapper, weighs 18,600
pounds, or over nine and a quarter
tons. The foundation was laid in 1450
A. D. Forty-three popes lived and died
during the time the work was in pro-
gress.

It was dedicated in 1826 and was
not entirely finished until the year
1850. The cost, in round numbers, is
set down at \$70,000,000.

Comment—Somebody sent me that
cut out of some newspaper. That is
the ship that I saw when I was
told you about in Dog Fennel.

Kingston, N. Y., June 6, 1903.

Editor Blue Grass Blade:
Your great outspoken fearless truth
telling publication has just reached
me for June 7th, containing what I
believe to be a righteous exposition of
the Agatha Reichle murder. "Justice
has disclosed the whole damnable
act most heroically; told in my opin-
ion the whole truth from beginning to
end. He has done the cause of pub-
lic safety a great good. Thanks to his
courage. L. DEWITT GRISWOLD.

PRAYING FOR RAIN

REV. DR. WITHROW, OF BOSTON,
TELLS HIS PARISHIONERS
IT IS THEIR DUTY TO
PRAY FOR RAIN.

The well-meaning pastors and their
earnest flocks who prayed yesterday
for rain must this morning have a
profound faith in the efficacy of pray-
er. The rain came speedily, if scantily,
but it must be remembered that there
was no exact specification as to quan-
tity. Up to the time of writing the
water that has fallen is simply a drop
in the great field of aridity and serves
scarcely to lay the surface dust, but
the mere fact that any rain has come
is a relief, for it suggests that the
backbone of the drought has been broken.
We may now expect that such a
change has taken place in climatic
conditions as to warrant the belief
that we may get, in intermittent quan-
tities, perhaps, the moisture that is
our due.

Much was said yesterday in pulpits
and among congregations of the ef-
ficacy of prayer in calling for rain. Rev.
Dr. Withrow of Park Street church told
his parishioners, last evening that it
is the duty and privilege of the Chris-
tian to pray for rain. Indeed he went
so far as to say that neglect to do so
would be wrong. Admitting that this
be true, it is equally essential that
the prayers should be carefully guarded
and the territorial limits closely
fixed. It would be manifestly unjust
to pray for rain for New England
that add to the floods in the West.

But all do not agree with Dr. With-
row. Rev. Peter MacQueen, for in-
stance, believes that we had better
spend our time in praying to be good
than to pray for rain.

ahead, against the other. Each man
meant, when he prayed, that the Lord
must send the wind so as to strike
his ship from behind. I saw and
heard this myself, and noted the
strange fact, when I first crossed the
Atlantic ocean in 1865.

Then both Mark and I had only
about 3,000 miles to sail, the balance
of the trip being done on land.

This time we had a German ship
captain, and we sailed 13,655 miles
and he never had any praying or any-
thing to do with it.

The "Moltke" is altogether a steam
ship twin-screw—the Germans call it
Doppel-schraubendamper, for short, and
because they don't care a "damfer,"
any wind, to blow behind them, but
actually want some wind to blow
dead ahead against them, because
the breeze against them makes the
drift in the furnaces stronger and
makes more steam and they can run
faster going against the wind than
they can going with it. So that when,
in 1865, an English ship captain read
every Sunday, according to orders,
from his superiors, from the Episco-
pal prayer book, asking for favorable
wind, he meant a wind that would
strike his ship behind and blow the
same way that he was going. Now
that same sea captain when he reads
that prayer, must mean by a "favor-
able wind" one that strikes his ship
dead ahead on the bow and blows
just the opposite way from the one
he is going.

I suppose we "Cookies" saw 3,000
sea going boats of different kinds and
2,000 of them had no steam, but only
sails—saw the Nile full of boats with
no steam and sailing against the cur-
rent and getting there, Eh, all the
same.

At the same time an American com-
pany, has just completed a mail ship
with seven masts and no steam, that
has the largest tonnage of any ship
ever built—could take Noah and his
whole ark aboard with the menagerie
in it, and still be able to sail in good
time and ship shape. That ship—the
Yankee one, not Noah's ark—is built
to carry coal, and they have coal to

A SYM- POSIUM

ANENT THE CIRCULATION OF THE
BLUE GRASS BLADE.

Send For Five Postal Cards at Fifty
Cents Each and Help Boom the
Circulation of the Blade.

We have been having in the Blade
a long discussion of Atheism which
has been interesting and profitable. I
am, myself, an Atheist, and I think
that is not only the natural and sci-
entific position but it is the coin of van-
tage from which we can most success-
fully fight the Christian religion.

We, probably, as a general cate-
gory, ought to abandon all minor issues
between us and the Christians, and
simply deny the existence of a God
and throw the burden of proof upon
the Christians where it logically be-
longs.

But, now, I would like to see in the
Blade, just as thorough a discussion
of the matter of immensely increasing
the circulation of the Blade as we
have had of Atheism, and I hope
friends of the Blade will make that
the leading theme of this paper for
fully as long as Atheism has been
such a theme.

I believe there are thousands of
people who realize that now the only
trouble with the Blade is that its
circulation is not at least ten times
as large as it is, and as everybody be-
lieves it could easily be if any con-
certed effort were made to have it so.

Rowell's Newspaper Directory says
the Blade has the largest circulation
of any infidel publication in America,
and I suppose this is true, but I do
not suppose it is very much larger

Charles B. Moore
Editor



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THE DAMNED STUFF CALLED
ALCOHOL.

I believe that alcohol, to a certain
degree, demoralizes those who make
it, those who sell it, and those who
drink it.

I believe from the time it issues
from the coldest and poisonous worm
of the distillery until it empties into
the hell of crime, death and dishonor,
it demoralizes everybody that touches
it.

I do not believe that anybody can
contemplate the subject without be-
coming prejudiced against this liquid
crime.

All you have to do is to think of the
death—of the ideas, of the insanity,
of the poverty, of the ignorance, of
the distress, of the little children tug-
ging at the faded dresses of weeping
and despairing wives, asking for
bread; of the men whose genius it has
wrecked; of the millions who have
struggled with imaginary serpents
produced by this devilish thing.

And when you think of the jails, of
the almshouses, of the prisons, and of
the scaffolds upon either bank, I do
not wonder that every thoughtful man
is prejudiced against the damned stuff
called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever
separate."—Drum.
"In no sense whatsoever is this gov-
ernment founded upon the Christian
religion."—Washington.
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State should be absolute."—Garfield.

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